

# THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, JUNE 28, 1906.

NEW SERIES VOL. VIII. NO. 26.

## GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 .....	\$ —
Cash by Nov. 1, 1907 .....	\$ —
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Post Office .....	
Church .....	

As the summer is well on and the time of protracted meeting is beginning, it behooves God's people everywhere to be thoughtful in mind and constant in prayer for the increasing and upbuilding of the Kingdom. A great opportunity is offered for stimulating missionary and educational interests, upon which two interests depends the welfare of evangelistic interests.

It is said that "one of the sights of London is the great ivory floor at the London docks where previous to and during the periodical sales ivory may be seen literally by the acre." Ivory was highly prized even by the ancients, for we read "more over the king made a great throne of ivory and overlaid it with the best gold."

Sarasate, the great violinist, is greatly devoted to his instrument, and has carried it all over the world with him. When a young man, his father said to him: "Sarasate, my son, wed thy violin, but never a woman." He has observed the advice of his father, and in so doing illustrates the fact that there is a limit beyond which the object of our pursuit may degenerate into an idol, and we hear that terrible decree, "Ephraim is joined to idols; let him alone."

The British Weekly makes a good point when it says that the English people are getting a course of instruction in the principles of religious liberty. This is especially true of the Liberal party which has had to face a real crisis in the solution of this vexed problem. It will be worth much for all the future for the British public to shake off the shackles of ecclesiasticism once for all. We rejoice in the clear thinking and fine spirit exhibited by Dr. W. Robertson Nicoll in this crisis. He is one of the great men of England and he fights at the front of the line.—Argus.

To have the courage of conviction is absolutely necessary, if character would rise to its highest usefulness. Indeed without conviction and the courage to put it in motion, we cannot hope to bring things to pass. In British England 600 girls are employed in a tobacco establishment. These courageous girls have resolved to have nothing to do with any youngster that smokes. One of these young fellows who happens to be seriously in love has taken the matter much to heart and has succeeded in inducing 500 other young men not to smoke. What a moral reformation it is possible for the women of the land to bring to pass!

Precept is a good thing where there is power to enforce it, but it is not half so good at its best, as it might be, if supported by example. We know a kind father who taught his boys to do as he told them, not as he did. How much better had he followed up his teaching with his living. He enforced his teaching and reared three moral boys, but they were upright in character not so much because of high ideals implanted in them from the example of the father as through fear of being punished for violation of the father's precepts. An ounce of character stimulated by love is worth a pound of character stimulated by fear.

Prof. Drummond was once traveling in Africa and fell among cannibals. The man-eaters looked at him with eager appetites. Drummond saw that something had to be done, and that right quickly, he drew from his pocket a magnificent glass and focussed the sun's rays on the dry grass, while he delivered a lengthy exordium calling fire from heaven. From that time the cannibals were satisfied not to eat him. This is an instance of man's using his God-given powers to extricate himself from the serious situations of life. "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished."

The writer of notes on the Sunday School Lesson for the Record will certainly try to do better after such words of commendation from Dr. Venable: "I gave your treatment of the Sunday School lesson special attention myself, then called the attention of some of my good teachers to it, with a view to getting their opinion. They were unanimous in their praise. I can frankly

say, I have seen nothing so good in any of the expositions I have at my hands, whether in the form of commentaries, or more fugitive sources. You certainly did yourself credit, and put that portion of God's Word in a form to be grasped and assimilated by all who are seeking to get good out of divine truth."

Florence Tucker, in *The Golden Age*, in speaking of women in the various callings of life has the following to say:

"We are prone to give ourselves first place in this as in other things, and imagine that America leads in all that appertains to feminine recognition or endeavor, but Europe goes us not one, but two better. In Denmark and Norway, and in Finland, women are not only sailors, but hold positions as state officials at sea, particularly in the pilot service. They go out in their boats to meet the incoming ships, and having shown their diplomas steer them safely into harbor."

We are often more anxious to know what others think of us than we are to be what we ought. This seems to be especially a characteristic of King Peter of Servia. When he was called to the throne he established an agency to collect all the clippings that were made of him. A large volume was collected and given to him. When he saw his real character as revealed to him in the humorous caricatures of the English, German, French and Swiss wits, he refused to pay for the volumes. When the agency threatened to exhibit them, he is said to have exclaimed: "I don't care as long as they are not exhibited before me." The King would do well to remember that "righteousness exalteth a nation, but sin is a reproach to any people."

In Revelation 14:13, according to the authorized version, a voice from heaven told the apostle John to write concerning the blessed dead who die in the Lord that "their works do follow them." Three interpretations have been given: (1) Their works follow them and shall appear in judgment as witnesses on their behalf, abide with them as a blessed memory and fix the measure of the reward of the saved through faith in Christ. (2) Their works follow them, abide in this world as a blessed influence as well as follow them into glory. (3) Their works follow with them. When they die in the Lord they rest, cease from labor, wearisome fatiguing, exhausting toil; but not from joyous invigorating activity; for their works, their working follows on with them. The blessed dead shall not "sit and sing themselves away in everlasting bliss. Heaven is not a place of idle, indolent repose but one of increasing restful, congenial activity. Is it not written (Rev. 22:3): "His servants shall serve him?" The first and third views have many devout and wise advocates. The passage invites careful and thorough study,



## Out of Egypt.

By Hendon M. Harris.

How dark the night that knows not a dawn,  
How drear the scene where sight finds no relief,  
When the ripening is come, Sorrow's sickle is drawn  
And mowed is the harvest and bound is the sheaf,  
Lord, hear then our cry in Egypt's dark land,  
As bowed are the heads of thy servants in dust,  
The brick without straw, the Master's hand—  
The child called bountiful—the vile are named just.  
Her children still breathe, yet mounts Rachel's wail—  
Received are vain prophets who tell a vain tale,  
And the blind lead the sightless to repair the rent veil.

Lord, may we traverse the weary Sin's Wilderness—  
The heavens as brass to the honey and milk—  
Lord, why failest thou thy people to bless,  
While thou sits enthroned, clad in gold and in silk?  
Thus I'mused, still at sea, till one came with a hook,  
Which was open before but I saw it not then;  
I read, but to weary, then glory—ah—look!  
Behold, there the promise, to doubt it were sin:  
"To those that love God all things work for good."  
How clear is the path when the way's understood,  
Which follows not man's flying fancy and mood.

Yet sometimes memory's pale phantom haunts  
And the flesh grows weary and the senses wax dull;  
Still traveling the road against spectres flung,  
We'll tread in his steps to the Place of the Skull,  
"O Sorrow, thy face is harsh to the sight,  
Thy form is ungainly, thy looks seem unkind,  
But in vain may a sovereign deny thee thy might,  
Thou'lt humblest the heart, making cloudless the mind,  
God sends the tempest, the thunder and wind,  
That of the clear calm, great peace we may find.

## I Wish You Hadn't Have Done It.

When I was a child I and my brother, a white boy and two negro boys were hired to pick cotton. Some weeks after the job was completed my employer got me in a crowd of boys and charged me with having stolen some sugar cane joints which he said he had stuck somewhere about his cotton house, but which I had neither seen nor heard of. I was a child and had to take it. If I had been a man it would have been better for me to have taken it than acted the dog and fought over it.

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But I was a child—I had it to take! Some time later the man died. I looked on his pale cold face and my heart heaved heavily. "I wish you hadn't have done it." All day long the thought would gurggle chokingly into my throat—"I wish you hadn't have done it!" "I wish you hadn't have done it!"

Reader, is there somewhere one of God's servants whom you, while you had an advantage have compelled to bear your slander? He who knew man's weaknesses for victory said "Lie not one to another"—how much more would he say, "Lie not one against another!" He who knew man's weakness for revenge, said, "Let not the sun go down upon your wrath"—How much more would he say, "Let not life's sun go down upon you while your wrath is stinging the very heart of God's child?" "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Are you too proud to do this? Then oh, mortal man, you had better humble yourself to do it right now! God has promised to execute righteousness and judgment for all that are oppressed, and he will do it! It must needs be that offenses come, but woe unto that man by whom the offense cometh. It were better for him that a millstone were hanged about his neck and he cast into the sea—not that it is as good as, but "it were better" that he be strangled to death in the briny deep than that he should offend one of God's little ones. In this world your victim wishes you had not have done it—in yonder world you will wish you had not.

In good hope behind the blood,  
R. A. COOPER.  
Pontotoc, Miss.

Dr. W. W. Hamilton, General Evangelist of the Home Board.

The Home Board has secured Dr. W. W. Hamilton for leadership in the evangelistic work which the Southern Baptist Convention instructed the Board to undertake. The selection was made after much prayer and serious thought and with great heartiness and unanimity. We believe the entire brotherhood will approve the action of the Board.

Dr. Hamilton is a man of culture and consecration. He is a full graduate and a Th. D. of the Southern Baptist Theological Seminary, has been eminently successful in the pastorate, and equally so in evangelistic work. He is sound and sensible, a man of fine practical judgment and a soul-winner of the first order. Under his leadership we confidently believe Southern Baptists will soon see the wisdom of this great movement now to be undertaken by the Home Board.

We beg the brethren everywhere to remember us constantly in their prayers. No people ever had such an opportunity as is presented to Southern Baptists for saving lost souls and hastening the Redeemer's kingdom. The future, if we are but true to God, is glorious for our great denomination.  
B. D. GRAY,

Corresponding Secretary,  
Atlanta, Ga., June 19, 1906.

## Senatobia.

The Lord has been gracious to his people of Senatobia. We have just closed a series

of meeting of two weeks in which the Lord was manifest at every service.

Forty souls are now rejoicing in a consciousness of sins forgiven who were dead in trespasses and in sins.

Thirty-four have united with the church, twenty-four by experience and baptism. We are sure more will join.

This has been a great meeting and greatly enjoyed by all the Christian people of the town. The people of other churches gave us hearty co-operation in the great work of soul-winning.

The pastor's brother, Rev. G. W. Sherman, of Memphis, Tenn., was with us throughout the entire meeting, and did the preaching. He is a preacher of power and God blesses his sermons. He holds up the Crucified Christ to a lost world. He preaches the blood and nothing but the blood as the remedy for sin. "The Lord has done great things for us whereof we are glad."

J. F. SHERMAN,  
Pastor.

## Quitman.

The Lord has graciously blessed Quitman church. We closed on the 18th instant a most precious meeting of eleven days, which resulted in thirty-one additions to the church—fourteen by letter, and seventeen by experience and baptism. The Lord gave us a gracious revival of souls. The preaching, except one sermon, was done by young Brother Luther Holcomb, just from the Seminary. He is the son of our pastor, Brother W. B. Holcomb. He preached with such power and the Lord blessed it to the conversion of souls. We hope for great and good results in the future, from the seed that has been sown. Brother Holcomb's sermons were strong, beautiful and tender and will be long remembered, by those who heard them. He tries to make them see that they are sinners. There will no doubt be fruits of this meeting long in the future. The outlook for Quitman is brightening, yet, there is a great work to be done. May the Lord enable us to do it faithfully.

Fraternally,  
G. L. DONALD.

## A Good Meeting.

Beginning 4th Sunday in May and continuing 10 days—M. K. Thornton in the pulpit and J. A. Bell on the choir platform—God graciously blessed their labors, wonderfully revived our church and miraculously saved sinners. Twelve were added to the church, six baptism. The whole town was benefitted.

Thornton's preaching inspires faith in God. Never before has it been my privilege to work with one who has greater faith than he has. Then his presentation of the word is very strong.

Brother Bell's singing and praying helped us greatly. There is such a thing as singing the gospel message home to the heart. He does this.

We wished that the meeting might have continued another ten days, for we were loathe to give them up.

Better days are evident for the Baptist cause in Como.

Fraternally,  
R. L. BUNYARD.

Como, Miss.

The light of success needs to be trimmed with the shears of humility.—Ram's Horn.

June 28, 1906.

## "Who Is My Neighbor?"

H. M. Long.

This inquiry was made of our Saviour by a self-righteous Jewish lawyer or scribe and while the Lord did not give an answer direct, he gave him a parable that made the proud scribe answer his own inquiry, and that in a way contrary to all of his preconceived notions and prejudices; for with the Jews, particularly in that day, a neighbor simply meant a Jew writ large. The parable of the good Samaritan served to explode all such theories, and in showing who a real neighbor is, makes it reasonable for one to fulfill the royal law: "Thou shalt love thy neighbor as thyself."

I am persuaded that there is no subject about which there is more mistaken notions than about the answer to this inquiry of the lawyer "Who is my neighbor?" and that we may understand the question, I would kindly invite the reader to a careful examination of the parable given the lawyer in Luke 10:30-37.

In its analytical definition the word "neighbor" is one that lives near, and this, in the mind of some, is the meaning of the word as found in the commandment: "Thou shalt love thy neighbor as thyself." But to give it this meaning, one is confronted with two difficulties: First, to limit the distance one must live from another where they cease to be neighbors. Second, Granting that such distance may be defined, suppose that some within the circle thus circumscribed should be real bitter enemies, could such be counted as neighbors? I trow not. And let it be observed that while we are commanded to love our enemies, yet not as ourselves. So in loving another, a distinction is made between an enemy and a neighbor. If, however, one that lives near me, is my neighbor on that account, then I am commanded to love him as myself, though he should be my enemy, hating me with a cruel hatred, and seeking to injure me all the while. Such can scarcely be the meaning of neighbor in the law quoted.

Others there are that define the word to mean anyone, hence insist that the teaching of the parable is that the whole world are neighbors. This definition, however, is more sentimental than otherwise, and will not bear the test of investigation in the light of the parable and its application.

But let us look at the parable: "A certain man was going down from Jerusalem to Jericho, and he fell among robbers who hath stripped him, and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence and gave them to the host and said "Take care of him, and whatsoever thou spendest more, I, when I come back again, will repay thee." (Revised version).

In this parable the man that fell among the robbers was manifestly a Jew, and the two men that ignored him in his wounded, helpless condition, were Jewish ecclesiastics, and not only according to the Mosaic law, but also in keeping with the circumscribed notions of the Jews as to the meaning of

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neighbor, these two men were bound by all the obligations of national ties to relieve their unfortunate countryman in his distress. But they did not.

The Samaritan, on the contrary, was regarded by the Jew as his national enemy, and under no obligations of humanity to him. Yet in the hour of this same enemy's sore distress and dire need, the Samaritan forgot his enmity, and, with a loving spirit of self abnegation, administered to the need of the Jew. And in reply to the Saviour's question: "Which of these three thinkest thou, was neighbor unto him that fell among the robbers?" The lawyer, despite his deep-seated hatred to the Samaritans, was compelled to admit that it was "he that shewed mercy unto him." "And Jesus," approving the lawyer's reply, "said unto him go and do thou likewise."

From this parable and the incidents that follow, it is clearly established that the word "neighbor," in the law: "Thou shalt love thy neighbor as thyself," means the man who aids and relieves his fellow man in time of need. So the Lord does not require of us a hard or unreasonable thing when he says: "Love thy neighbor as thyself." Here, I would observe that of the different characters that one is required to love, the "neighbor" is singled out as the only one to love as himself. We are told, for instance, to love our enemies, but not as ourselves. Yet, if an enemy should prove to be my neighbor, as already defined, then he becomes such as I am to love as myself. Again we are commanded to love our brethren, but not as ourselves.

In conclusion, let us not forget the duty laid by our Lord upon the lawyer: "Go thou and do likewise." He lays the same duty upon each of us. That is, to be a neighbor in helping the needy wherever found, whether enemy or friend, white or black, at home or abroad.

## Churchianity.

There is such a thing as mistaking churchianity for Christianity. A fatal mistake; for the church does not give salvation. Christianity is a life—a life of service. Only the saved should "join the church; not in order to work for salvation; but to work out their own salvation," already theirs. This work is not for self; it is service for the Master. It should be an aggressive work; the command being: "Go, teach," etc. Next is a continuous work: "Teaching to observe all things whatsoever" Christ "commanded."

The church should stand for the new covenant; the old being satisfied by the Son of God. Under the old dispensation, there were the law and the prophets—represented by ceremonies and types and shadows of things "to come to pass;" a stationary and defensive religion. Churches that depend upon following temple worship, the Mosaic law and types of the new dispensation, do not represent Christianity, as set forth in the New Testament chart.

There are churches that teach the decalogue instead of the discourses on the mount; the observance of days and seasons in place of active service and a holy life, and the preaching of sermons in lieu of the gospel—the Word. These urge "joining the church" for salvation, and "going to church" as the chief religious duty—rather than strict obedience to the requirements of the New Testament. True Christianity makes indispensable a faith that

shows itself in obedience by repentance and active service not in form, but in fact.

Churches cannot save by ordinances performed by men; nor by the acts of priests or bishops. The administration of baptism does not convey salvation, it is an act of faith in the burial and resurrection of our Lord Jesus Christ, and obedience to his command. Observance of the Lord's Supper in obedience to His injunction to keep it as a memorial service "till he comes." Neither of these, therefore are saving ordinances. Christians that depend upon forms and ceremonies—many copied from the Old Testament—cannot hope for a reward as "doers of the Word."

L. A. D.

## Unbaptized Converts (?) Once More.

Commenting on our editorial of last week on "Confessions Without Baptism," one of the clearest thinkers in the Southern Baptist Convention has this to say: "I think the time has come to speak out on this wild counting of converts who are never heard of after the meetings are held." He then proceeds to use some strong language which we do not give, since the letter was not intended for publication.

We have heard of some wonderful revivals that made our hearts glad, but later information shows that many of the converts were mere "confessors"—we know not how else to describe them. This act, we must admit, has dampened our joy no little. News comes to us of a great revival in Louisville, Ky., but we will have to withhold our thanksgiving until we learn whether the converts are mere "card singers" or out and out "new" men and women. Let us have sure enough converts that by the very instincts of their new nature go forward at once in their Christian duty, and not those who have to be begged, cajoled and entreated to obey their Master's plain command. It does no good and a vast deal of harm for a man to "confess his faith in Christ" when that is a dead faith, fruiting—if death can fruit—in disobedience.

The great Welsh revival, we are told, is a church revival and the multitudes saved seek the privilege and gladly accept the responsibility of church membership.

This is of great importance in Alabama just now, for the season of protracted meetings will open with the spring. Let us pray and work as never before, but let us not undertake to do God's part. It is His business to look after the increase.—Alabama Baptist.

## A Boy's Word.

Patrick A. Collins, mayor of Boston for a number of years past, believes that a boy's word is worth listening to. One time complaint was made to him that a saloon was located too near a certain public school. The politicians and others interested in keeping the place open, urged him not to interfere with the resort. The school authorities desired it closed or removed.

The old ways are the best, provided we keep on running in them instead of sitting down as stumbling blocks.—Ram's Horn.

The world measures men at their death by the things they leave, the Christian by the things they go to receive.—Ram's Horn.

It is no use calling a man "brother" at the church door if you are not going to look upon him as a brother at your own door.—Ram's Horn.



# The Baptist Record.

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T. J. BAILEY, EDITOR AND MANAGER.

H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

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## As a Man Thinks.

When the wise man said, "As he thinketh in his heart, so is he," he went right to the bottom of practical philosophy and in one brief sentence gathered up the vital truth of life and made it so plain that "wayfaring men, though fools, shall not err therein." Yet notwithstanding the simplicity of this great truth, men everywhere every day close their ears to its calls, and shut their eyes to its beckoning until their necks are stiffened and their hearts are hardened and they go on with accelerated speed into the abyss of their own destruction. In the whole aim and scope of life, the primary purpose of a right thinking man is to build character, serve God and guarantee destiny.

Character in its last analysis is not intended, absolutely, for the better being of the life that now is, but rather it is the fruit of the good works which the soul striving to please God, garners in. The soul conscious of an abiding gratitude for the blessings of salvation guaranteed through faith in the redeeming grace of Christ Jesus, naturally does the works meet for its own development. This soul-growth is called character.

While the birth of character is coeval with the new birth of the soul, its development depends upon the soul's thoughts. As the physical nature is nourished by the food taken into the system, and its tissue becomes influenced by it, so is character nourished and likewise influenced by the objects of the soul's thoughts. The things upon which the soul thinks is the source and power of making character, because acting is the fruit of thinking.

We see how important a factor thought is in the equation of character. But the quality of our thoughts, upon which depends the quality of character, is, in a large measure, dependent upon careful culture. This is the determining factor in the equation. Eliminate it, and the result reduces to zero. Retain it, and the value of life rises in proportion to the value which the soul places upon it. There must, however, be a process of elimination carried on in the soul. To make room for holy thoughts evil thoughts must be taken out and kept out, else the second state is worse than the

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first. When the devil is cast out, and the room is garnished, be sure that the space vacated by the things of the devil, be occupied by things that make for righteousness.

As to who shall own us in this world as well as in the next depends the kind of thoughts our souls entertain, in other words our thoughts indicate in whose service we are, for surely our dominant thought is our Master. We conclude that the usefulness of life is fixed by whose ownership we are. What we sow that shall we reap. But we sow in the field of him whom we serve. Each field is prepared for sowings in accordance with the tastes and desires of its owner. If we sow tares we cannot expect to reap anything that will bless humanity. But such is the sowing and reaping of those in the service of the devil. But it is not always the children of the devil that serve him. We have seen some who claim to be the children of the King sometimes consciously, sometimes unconsciously spending their time in the service of the devil. The best emissary the devil ever had was a church member who had in him the spirit of rule or ruin. Let us be on guard and in constant prayer that we may not be dominated by such a spirit. Let us see to it that the harvest of our service is the world's blessing.

It has pleased God to so arrange his economical relations with men that when a service is rendered even to the most insignificant of his children it is at the same time rendered unto Him. Oh! blessed sympathy and love that when bestowed upon the human soul, at the same time there is a vibration of love and sympathy in the great heart of our Father in heaven.

When these truths are properly adjusted for the development of the soul then a glorious destiny is guaranteed. So the great Thackeray was not wrong, when he said: "Sow a thought, reap an act. Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a destiny."

## Peter and the Church in Rome.

Did this Apostle establish the church of Christ in that city, and was he its first bishop or pastor?

His history is given up to A. D. 44 in the first twelve chapters of the Acts. The next time we hear of him he is in Jerusalem, A. D. 50, in a conference to determine whether Gentiles could be converted directly to Christianity, or pass through Judaism. Then we get a glimpse of him at Antioch in Syria where Paul rebuked him to his face for dissimulation. This is the last Scriptural mention of him.

There are twenty years of his life about which Biblical history says nothing. It is the opinion of some of the best informed writers that from Antioch Peter returned to Jerusalem resided there several years, revisited Antioch, Bythinia and other places, went eastward to Babylon, and shortly before his death went to Rome, where he was crucified.

The theory of the Roman Catholic church is that after A. D. 44 Peter went to Rome, founded the church in that city, and lived and died there as the first Pope. This claim is based on a tradition that Eusebius, a church historian of the fourth century mentions, which asserts that in the reign of Claudius, A. D. 44, Peter went to Rome and had a contest with Simon Magus, who had gone from Palestine to that city where he died, and to whom a monument was erected on

account of his skill as witch craft. It was afterwards discovered, however, that this monument was not to Simon Magus, but to a heathen deity Semo Sanctus.

There are good reasons for the opinion that Peter did not go to Rome until shortly before his death. (1) Paul asked if he did not have a right to lead about a wife as Peter did intimating that Peter was stationed no where, but traveled and did the work of an Apostle—(1 Cor. 9:5,6). (2) In A. D. 58 Paul wrote an epistle to the Church in Rome in which he sent Christian salutation to many believers, giving the names of 26, but he did not say a word about Peter. If Peter was pastor at Rome, and especially if he was Pope, head of the universal church, how account for this silence? (3) This epistle was written to persuade Jewish and Gentile converts to live together in one church. If there had been an infallible Pope in Rome he could and would have settled all difficulties. (4) In A. D. 61 Paul was carried to Rome as a prisoner. From that city he wrote six epistles. In them he mentions various Christians but says absolutely nothing about Peter. How account for this silence if Peter was at that time in Rome, and especially if he was Pope? (5) If Peter was the head of the universal church and living at Rome why was not an autograph at least of some of these epistles and his edicts and letters kept? It would have been a great blessing to the world. Hair of the Virgin Mary and enough of the wood of the cross to make a hundred and many other relics, it is claimed have been kept, but not one original manuscript. (6) From 1 Pet. 5:13, we conclude that Peter wrote his epistles from Babylon. "The church that is at Babylon...saluteth you," he said. It is claimed, that Babylon here is used as a mystical name for Rome; but there is no evidence that at that early date this name was given to the imperial city. These facts are decisive against the theory that Peter established the church in Rome and lived and died there as its first bishop, or pastor.

## Gulf Coast Chautauqua Assembly.

Will hold its second annual session at Gulfport, Miss., July 1-12, 1906. The annual catalogue has been issued and contains a splendid program of talent, embracing the leading platform lecturers—Bryan, Jones, Wendling, Ralph Bingham, McLeary and scores of others. A fine band through the entire program. Leading quartette. Moving pictures. Illustrated songs. Novelties. \$50,000 auditorium. Trolley car to pavilion. Special Chautauqua interurban after night program to Biloxi and to Bay St. Louis. For catalogue address T. L. Trawick, Bay St. Louis, Miss., or Margaret M. Lackey, Gulfport, Miss.

## A New Version.

Give an account of the life of Hannibal! was one of the questions in an examination of the eighth-grade pupils recently.

"Hannibal," wrote one youngster, "was one of the patriots of the Revolution and led an African regiment in the battle of San Juan Hill. He helped to write the Constitution and By-Laws and fought a twenty-round bout with Aaron Burr. He afterward built the Hannibal and St. Joe Railroad, but he died a poor man because Pierpont Gates beat him out of it."—Woman's Home Companion for July.

June 28, 1906.

M. O. Patterson is assisting Pastor Kincaid on a meeting at Pickens which begun on the 4th Lord's Day in June.

G. W. McDaniel, pastor of First Baptist Church, Richmond, says there are 19 students at the University of Virginia who are candidates for the Foreign Mission field.

It is said that our own Confederate General Stephen D. Lee and General O. O. Howard of the Union Army, who were students and graduated at West Point at the same time, will write a collaborated history of the Civil War.

Prof. C. H. Webb leaves Goodnight College, Texas, returns to Mississippi and becomes superintendent of the high school at Magee. The Standard says he is not a preacher yet "his life is one continual sermon for higher morals and pure Christianity." Mississippi welcomes all such returning voluntary exiles.

Dr. W. J. Williams, of Hazlehurst, Miss., is in Louisville to submit to a surgical operation, from which it is hoped he will be relieved of a trouble that has annoyed him and interfered with his usefulness. He is one of our best men, and we earnestly hope he will be completely relieved.—Western Recorder.

On June 12th, 1906, Miss Eva Estelle Dale and Mr. Jasper Clay Carlton were united in marriage in the Baptist church at Prentiss. Miss Eva is a daughter of Mr. and Mrs. C. R. Dale. The Baptist Record extends to this couple the best wishes for life's journey. (This should have appeared earlier, but was mislaid.—Ed.)

There is more than the usual strong Southern flavor in Bob Taylor's Magazine for July. A most interesting illustrated article is Lillian Kendrick Byrn's "Art of Photography," and Day Allen Willey contributes a timely account of the "Restoration of Stricken Cities." The regular departments reach their customary standard of excellence. A new department, Little Citizens of the South shows typical portraits of children.

The annual report of the Board of Trustees of the Southwestern Baptist University at Jackson, Tenn., shows during the administration of President P. T. Hale for the past two years, the endowment has been increased more than \$100,000, while more than \$20,000 has been raised and expended in improvements and equipment. The attendance last year ran up to 318 of whom about fifty were students for the ministry. The prospects for next year give great encouragement to the friends of this famous institution.

Anyone knowing a suitable Chancellor for the Law Department of the Southwestern Baptist University will please correspond with President P. T. Hale. A gentleman and wife are also wanted to take charge of Adam's Hall, the young men's dormitory. This would be a splendid opportunity to obtain great educational advantages for their children.

Rev. Charles Lee Smith, after one year's service, has resigned the presidency of Mercer University, Macon, Ga., because of difference of opinion between him and the trustees on policies, and is succeeded by Dr. S. Y. Jameson, Secretary of the Georgia State Mission Board, whom J. J. Bennett, pastor of First Baptist Church, Griffin, Ga., immediately follows.

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## The Pilgrim for July.

The Pilgrim for July opens its fourteenth volume with a beautifully illustrated story in reference to a vacation retreat for our strenuous President, selected by Mrs. Roosevelt in the fastness of the Virginia Mountains.

The Pilgrim is making noteworthy progress each issue, and even better things are promised for August. \$1 a year; 10c a number.—The Pilgrim, Detroit, Mich.

## The Responsibility of Disease Laid to the House-Fly.

The musca domestica or common house-fly, says Mary Heman Abel in her paper on "Flies and Food," in The Pelicanator for July, is known to convey cholera in the East, and is under suspicion as to other diseases.

Its origin and habits are such as to put us on our guard. It lays its eggs in excrement, preferring horse manure, but if that does not offer, really using any other. It feeds on the same and on the sputum of diseased throats and lungs, on refuse of all kinds, and it bears on its hairy feet and legs particles of these substances.

The British and Foreign Bible Society is said to have circulated last year 1,086,670 copies of the Bible in China. It seems that only 34,873 copies were given away, thus making the number sold to the Chinese well over a million copies, the largest number ever circulated in any year previous. With the present activities among all the missionary forces in circulating the Bible among the heathen it seems that our faith might be firmly held on the precious promise of God. "For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud that it may give seed to the sower, and bread to the eater, so shall my word be that goeth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

The General Education Board of America was organized about a year ago, for the furtherance of all educational interests in the United States—white and colored, state and religious, public schools and colleges and universities. A group of millionaires are behind the Board. Mr. Rockefeller has put \$10,000,000 in the hands of this Board, the interest of which is to go to larger institutions of learning. This Board is looking mainly to our religious schools for the greatest success, because of the politics which enter into and influence the management of State institutions, and all for evil. Mr. Rockefeller first gave a large sum for the investigation of special needs and promises of different schools. Two of these investigators visited Mississippi College, and reported that our school had the brightest prospect of usefulness, of any school in the United States, and advised the Board to put Mississippi College on the list as an institution which should live and receive liberal assistance. This report and suggestion means large help in days to come if we will be faithful to our own interests.

## More Light on a Statement.

In the Baptist Record of the 17th of May, I notice a statement by H. T. Ross, who claims that he was excluded from the Baptist Church at Star, while asking for an investigation.

The matter was investigated by Brother Lipsey, pastor of Clinton Church, who was one of a council, and accepted by all concerned. Brother Lipsey had a statement from both brethren and he thought that they ought to forgive each other and say no more about the matter, nor speak evil one of another any more.

Which was agreed to by both brethren. Then after all this H. T. Ross said the matter was not settled and continued saying hard things about the other brother.

Brother Lipsey also told them that if they did sign the article, and then went back on it, that the advice of the council was to exclude them for lying.

Then after all this H. T. Said the matter was not settled, and continued saying hard things of the other brother.

The church tried to get another council and failed, because H. T. Ross went to the pastor of another church and objected to the appointee.

For two years this matter had been hurting the cause, also had been a great annoyance to the church at Star and not being able to reconcile the brethren the church withdrew fellowship from both of them—charge, breach of fellowship.

In H. T. Ross' statement he says he was excluded by votes of only two members. The majority of the brethren was present and there was not a dissenting voice against the exclusion.

He applied to Dry Creek Church, for membership; they sent as a committee to investigate Brethren Sim Lacey and Thad. May After hearing their report he was rejected.

Valley Grove church then received him without any investigation.

Question—Had the church the right to receive him into their fellowship, or either should he be recognized by the Baptists as an ordained preacher?

S. MORRIS,  
Chairman of Committee.

After the mayor had listened to arguments from both sides, he said:

"Well, I'm going to let the boys of the school tell me what they think of the place. Send me," he said to the principal of the school, "half a dozen of your brightest boys. I'll listen to them."

The next day half a dozen of the boys, ranging from ten to fifteen years of age, called on the mayor. Each boy, gave some reason why he believed the saloon ought to be taken away, until it came to the last one, a youngster of twelve. He looked the mayor squarely in the eye, and gave his reason: "My school gives me a chance to be mayor of Boston some day; the saloon can't. I think us boys ought to have all the show we can get to be mayor. That's all I know about it."

The mayor threw himself back in his chair and laughed heartily; then, straightening up, he said to the last spokesman:

"My boy, you have said more than did all the politicians and the teachers. You shall have the show to be mayor. That saloon will have to quit business at once."

The boys gave the mayor a hearty cheer, and marched out of his office. They had conquered, and were consequently happy and triumphant.—Congregational Work.



## SUNDAY SCHOOL LESSON.

July 1st.

I shall make my own—

Topic—Jesus' Little Ones.

Matt. 18:1-4.

And select my own—

**Motto Text**—"Take heed that ye despise not one of these little ones."—v. 10.

In the lesson before the review we meditated upon our Lord's transfigured glory. He selected Peter, James and John from the twelve to see the brightest earthly manifestation of his divine glory ever made, and to hear his conversation with Moses and Elias about his death at Jerusalem and his departure to heaven from the cross. Why were these three so highly honored? Yes; because they had a better knowledge of his nature, and to prepare them for the great work and suffering to which he had appointed them. Was it not natural that they should conclude that they were to be especially favored in the new kingdom? What did his disciples ask Jesus on the way? v. 1. Who should have the highest positions of honor and trust in his kingdom? Mark (10:36, 37) says that James and John asked for this distinction through their mother. Is it wrong to desire to be great? No, indeed. But the disciples sought it in the wrong way. Jesus taught them in Mark 10:38-45 that eminence in his kingdom comes not by appointment, but from lowly and self-sacrificing service and suffering on behalf of others. Get these three lessons—

1. **Jesus' Little Ones—Their Characteristics**—vs. 1-4. Where was Jesus when he gave this beautiful object lesson? In Capernaum, and probably in Peter's house. What did he do? v. 2. It may have been Peter's little child. Mark (9:36) says that he took the child into his arms, folded it in his bosom close to his great heart, thus showing his sympathy with childhood and his love for children.

The disciples had been contending as to which of them should be greatest. What did Jesus say? v. 3. Yes, that unless they should turn from this self-seeking ambitious spirit they could not "enter into the kingdom of heaven," much less be great in it. Why must this be so? Because it was a kingdom of heavenly graces. Do Jesus' words imply that they were not in that kingdom, still unconverted? Their conduct would answer. Judas showed that he was not in that kingdom. Did Jesus mean that men and women must become innocent like children to enter into the kingdom of heaven? No, indeed. (1) Because he who has sinned may be forgiven and cleansed; but he cannot become innocent of transgression; and (2) Because children are not innocent. They may be innocent of voluntary wicked transgression, but they are not innocent of wicked tendency, and they manifest wicked inclination or disposition as soon as they can show anything, and therefore they need regeneration and cleansing. In what respect then must men "become as little children" to enter into the kingdom of heaven? They must become humble and teachable, trustful and obedient, unselfish in service. What grace is emphasized in our lesson? v. 4. Yes, humility is the secret of all. Humility means "low-lying," close to the ground. He is humble who holds himself less than others. This grace not only

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shows that he is in the kingdom, but, as Matthew (20:26-28) says, he is chief, great.

2. **Jesus' Little Ones—Do not Offend or Even Despise Them**—vs. 5-10.

Who are Jesus' little ones? All those who believe in him (v. 6), whatever be their age and size. Why are they called "little ones?" Because of their childlike spirit, and because they are often lightly esteemed on account of their lowly circumstances. While Jesus uses a little child as an object lesson—it is justly inferred from his teaching that children are most likely to have the graces which give entrance and greatness in the kingdom of heaven. How should Jesus' little ones be received? (v. 5). Yes; in his name, in his spirit, desire and purpose, because in them is seen Christ's likeness. Against what two things should we guard? (1) Against causing them to stumble, putting a block in their way over which they might fall into sin. Swift and inevitable destruction, sunk in the depth of the sea and held fast to the bottom by a millstone, were better—(v. 6). (2) Against the disposition that might lead to putting stumbling blocks in the way of Jesus' little ones (v. 10). We may despise those whom we do not hate. We may condemn them, regard them of too little worth to excite hatred, and so we despise them, do not count them, regard them of little worth. James (2:1-4) gives a graphic picture of how Jesus' little ones are often despised in his own house. (The teacher can easily give other illustrations.)

What instruction does Jesus give his "little ones" and all others in moral self-surgery? (vs. 8, 9). What does he mean? That the eye is the organ of vision, and stands for the thing seen; the hand, is the organ of doing and stands for the thing done. The teaching is that if that which thine eyes see or thy hand does causes thee to sin, let that thing be to thee as though it existed not, or that thou hadst no eye, no hand, with reference to it. The eye may stand for the strongest sinful lust, and the hand for the master vice of the soul. Then the teaching is that one must pluck out this sinful propensity and cut loose from this dominant vice or it will sink him down to hell. In this moral work every man must be his own surgeon. He must do a real work—take the knife and cut, and not merely show his beautiful blade and his skill in paring down the wound; a decisive work—cut it off, pluck it out; a final work—cast it from thee.

3. **Jesus' Little Ones—They Are Highly Esteemed in Heaven**—vs. 10-14. Do not cause them to offend, to stumble; or even despise or condemn them.

Why be so careful about them? (1) Because the angels which minister unto them stand closest to the great Father in heaven (v. 10). Jesus does not teach that they will become angels when they die, and behold the face of his Father; but that while they are despised on earth their ministering angels in heaven look right into the face of God, eager to catch the slightest intimation of his will and ready to fly on joyful wing to their relief. Do not despise them. What is said of the angels in Hebrews 1:14? (2) Because if you despise them you will be out of harmony with Jesus' spirit and mission (vs. 11-13). Jesus' undershepherd should have a pastor's heart. If the little one goes astray or falls into sin over stumbling blocks laid by those who despise them, the door of the fold should not be closed against him, but someone with a shepherd's heart

should go after and gently lead or bear him back. (3) Do not despise even one of Jesus' little ones, or else you will be out of harmony with "the will of your Father which is in heaven" (v. 14). Let us never cause "one of these little ones" to stumble, or despise lightly esteem them, since our heavenly Father holds them so dear to his heart and for whose welfare Jesus is so much concerned.

## THE HOME.

(For Boys).

## How the Saloon Pays.

Mark Twain says a man bought a pig for \$1.50 and fed it \$40 worth of corn, and then sold the hog for \$9. He lost money on the corn, but made \$7.50 on the hog. That illustrates the condition of the saloons in every Indiana county. The saloons breed vice, poverty, disease and crime. It costs taxpayers thousands of dollars annually to prosecute the criminals and paupers; but they are making money from license fees in the saloons that breed the criminals and paupers. A business man that would make such an investment as that would be considered a financial idiot.—Patriot-Phalanx.

## A Boy's Remarkable Dream.

I heard a boy who had a remarkable dream. He thought that the richest man in town came to him and said: "I am tired of my house and grounds; come and take them and I will give them to you." Then came an honored judge and said: "I want you to take my place; I am weary of going to court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last up shuffled old Tommy and said: "I'm wanted to fill a drunkard's grave. I have come to see if you will take my place in these public houses and on the streets."

This is a dream which is not all a dream. For every boy in this land today, who lives to grow up, some position is waiting, as surely as if rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled by God-fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkards' graves. Which do you choose?—Selected.

## How to Treat a Lie.

It's pretty hard to know how to treat a lie when it's about yourself. You can't go out of your way to deny it, because that puts you on the defensive; and sending the truth after a lie that's got a good running start is like trying to round a stampede herd of steers when the scare is on them. Lies are great travelers and welcome visitors in a good many homes, and no questions asked. Truth travels slow, has to prove its identity, and then a lot of people hesitate to turn out an agreeable stranger to make room for it.

About the only way I know to kill a lie is to live the truth. When your credit is attacked, don't bother to deny the rumors, but discount your bills. When you are attacked unjustly, avoid also the appearance and when a man goes about his business of being too good—that is better than usual. Surmise and suspicion feed the unusual, and when a man goes about his business along the usual rut they soon fade away for lack of nourishment.—Ideal Review.

June 28, 1906.

## Rev. Geo. C. Cates and His Work.

By W. I. Hargis.

Brother Cates sometime ago held a meeting of nearly a month's duration in Oxford, and is now in the closing days of a meeting at Water Valley of about equal duration.

The local press in both Oxford and Water Valley, have generously accorded space for the report of these meetings. But the daily press, so far as I have seen, have given only fragmentary reports of these, doubtless, the greatest meetings ever conducted in Mississippi.

Therefore, if the mighty doings of God in religious circles are made known, appeal must be made to the religious press. Therefore, I come to our State paper, the Baptist Record, and ask for space to say something concerning the faithful servant of God, and the mighty work God is accomplishing through him.

1. Brother Cates is not a strong man, physically, but might truthfully be called a frail man, with a weak voice, spare in form and stands, say six feet tall. So far as his personnel is concerned, there is nothing striking, nor commanding, and yet the expression of his eyes, and face is that of a nature highly sensitized by the Holy Spirit.

2. He is a man of good education, and is a graduate of the Theological Seminary of Louisville. While a graduate of homiletics, there is very little sermonizing displayed in his preaching. He preaches "the Word," and trusts the Word rather than rules of logic and rhetoric for results.

3. As a preacher, he is simple and pointed, re-enforcing and illustrating his sermons with incidents from his own experiences in the gracious dealings of God with him, and God's blessings upon his work. During the 26 days he was in Oxford he preached every morning on faith, presenting each time a difficult phase of the subject. He repeats a great deal, and often refers to the fact that he does.

His four-fold text was throughout the meeting, "Have faith in God," "Pray without ceasing," "Without the shedding of blood there is no remission of sins," "Preach the word." These things were persistently kept before the people.

4. Brother Cates is a "master of assemblies," and has large capacity for "eliciting, combining, and directing." He brings people to where they are not only willing, but anxious to do personal work, and therefore the amount of personal work he gets out of Christians is wonderful. But he first lifts them up to a high spiritual plain, and then it is easy enough to get to work. Christians, generally live on such a low plain, that they are thereby unfit for Christian service.

Brother Cates possesses a very penetrating insight into the lives and character of people and things in general.

A certain lady told me that when she was in his presence, she felt all the time as if he were reading her thoughts. One of my children remarked that he heard people during the Oxford meeting say that people had gotten to where they were afraid to say anything adversely of him, lest he find it out.

5. Manner of conducting the services. He does not carry a singer with him, but insists that all the people sing, led by the organ and local choir. He does not have many songs sung—I mean many different songs. There is a good deal of singing during the services, but only a few songs

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are used. "There is a fountain filled with blood," is one of his favorites. He has the people to repeat with him, often several times a service, the following Scripture: "Bless the Lord, O! my soul, and all that is within me bless his holy name."

The services are free and easy. Every one feels free to say anything or make any request. The people are urged to do that.

The unsaved, who manifest an interest in their salvation are requested to come forward and kneel. The pastors and others with himself, talk with them, while the congregation is bowed in prayer, with first one and another leading. Sometimes this will continue for twenty minutes or more. And while the people are still praying, Brother Cates asks those who are forward for prayer, if they repent of their sins, and are willing to confess them and believe in Jesus Christ to stand up. But he often made this statement: "Do not lie to God. You can lie to me, and I may not know it, but you cannot lie to God." He emphasized repentance and faith.

Now, in conclusion, may I ask whence cometh the remarkable gifts and power of this phenomenal soul-winner? I believe I can answer the question.

1. He has lived for many years close to God. The sore afflictions through which he has passed, with a strong yearning to be effective in soul-winning, brought him face to face with God for months and years. The mighty soul-struggle through which he passed brought to him a power both with God and man, such as but few people enjoy.

2. He lives much in the divine presence each day. He is pre-eminently a man of prayer. He keeps in touch with the great source of spiritual power.

3. He is a man of strong faith. He believes God, and he believes in God. When he prays, he believes he will get what he prays for.

4. He is in dead earnest. He believes he has a mission to accomplish and he goes about the work with a zeal that brings the blush to my cheek, as I contrast my lack of earnestness and zeal with his consuming zeal.

5. He is humble. He believes in much prayer upon the knees. He does not believe in a stilted religion.

After all, Brother Cates is only a man, a sinner, saved by grace, and no one is more conscious of that fact than himself, and the consciousness of that fact, is one of the great secrets of his power—he is willing that God's power may be displayed through him, and that the Christ, rather than himself shall be seen and glorified.

When we become willing to do anything, and serve anywhere, that the Master may direct, we shall all be successful in the Lord's work.

I rejoice in the great tidal wave that seems to have reached so many countries, and so many places in our own country. May this not be the glorious beginning of a more glorious ending—the preparation period for the coming of the bridegroom, to take unto himself a bride without spot or wrinkle. If so, why should not all Christians join hands in the work of hastening the glorious coming of our most adorable Lord. "Lord Jesus, come quickly."

## The One Cup—The One Loaf.

A few brethren favor the use of one cup and one loaf in the observance of the Lord's Supper upon Scriptural grounds they say. I am persuaded that the view entertained by

them and the stress they put upon the singular "one" is foreign to the teaching on that subject. It is the bread and the wine and those elements alone which symbolize the death of Christ. The singular one or any number of cups or loaves do not enter into the matter at all—they are mere incidentals. Take the other ordinance—baptism, it is a burial and resurrection—but the where or the how of its administration has nothing to do with its symbolism. The supper symbolizes Christ's death. The baptism symbolizes his burial and resurrection.

Some years ago an able article was prepared for publication by a pious intelligent deacon of whom I was the pastor, in which he took strong ground in favor of following the example of Christ in each and every particular. He argued that the supper ought to be served once a year, and at the time of the Jewish Passover Supper, and at night. That the communicant should observe it in a reclining posture. To this end every church should have a suitable table for the purpose and couches to recline on, etc. Now, this saintly brother was profoundly sincere and thought it necessary in the highest degree to do these things in imitation of Christ. He signally failed to get a proper conception of the Supper and so hampered it by hemming it in with mere incidentals, and just so do I regard the contention for the one cup and the one loaf in the supper.

The writer has been pastor of more than a score of churches in his day and the supper in nearly every one of them was observed in the use of two cups and two or more loaves and the elements were passed around by two deacons. Now if the Scriptures teach the one cup and the one loaf theory, then it follows that nearly every church I have served and many others also, have failed to observe the ordinance according to the will of our Saviour. If, on the other hand, it is Scriptural to use two cups and two loaves then it is Scriptural to use a dozen or a hundred or a thousand. The fact is that the number of cups and loaves are mere incidentals. The bread and the fruit of the wine are everything.

I am not arguing in favor of the individual cup at all for the reason I do not see any special need of them. Their use however, does not, in my judgment vitiate the symbolism, nor make the supper unscriptural.

How plain and how easily understood are the two ordinances of our Lord. The supper symbolizes his broken body and shed blood—his death for our sins. The baptism symbolizes his burial and resurrection. These have continued since our Lord's ascension and will continue till he comes again. Let us keep them as he delivered them unto us, pure and simple.

O. D. BOWEN.

Handsboro, Miss., June 6, 1906.

You cannot expect to gain without effort that which cost Christ all His life.—Ram's Horn.

You are not likely to hear heaven's orchestra while you are watching the devil's play.—Ram's Horn.

It is easier to be religious with your eloquence than it is to be eloquent with your religion.—Ram's Horn.

Some men are praying for a big harvest, but they don't think it necessary to enlarge the barn.—Ram's Horn.



### The Whisky Business a Legal Crime.

Editor Baptist Record:

I don't know when I have seen anything that did me more good than to see Col. H. M. Street's withdrawal from the fight for a dispensary in Meridian. He is too good a man to lend his influence to such a cause. He could not sell liquor himself, and a man should not want to put anyone in an avocation he would not engage in himself.

The sale of liquor is not a legitimate business, it is a criminal pursuit. It provides for no human need.

Crime is defined as "a grave offense against morality and social order," as "any great wickedness or wrong doing." Human language cannot with greater clearness or emphasis declare the criminal character of the beverage liquor traffic. No one will deny that it is the most degrading and ruinous of all pursuits. It is not like other businesses. It tends to produce criminality in the population at large and law breaking among the saloon keepers themselves. The Supreme Court of the United States has solemnly cast out this traffic from among all pursuits and activities in which the American people have an inalienable right to engage.

The Declaration of Independence preclaims that all men possess the inalienable right to "life liberty and the pursuit of happiness," but the Supreme Court of the nation declares that to engage in the liquor traffic is not one of those inalienable rights; that "it is not one of the rights growing out of the citizenship of the United States." That "there is no inherent right of a citizen to thus sell intoxicating liquor by retail. It is not a privilege of a citizen of a State or of a citizen of the United States." As a justification of this verdict the tribunal says: "The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained in these retail saloons than to any other source." The right of barter of trade and commerce is one of our most sacred rights, but the liquor traffic bearing upon its face this mark of Cain, this infernal brand of such deep criminality as to deprive it of all the sacred rights guaranteed by the American constitution of legitimate business, and every department of rightful trade and commerce.

The only possible justification of this sweeping verdict is found in the well-known character of the traffic which our Supreme Court thus brands as a criminal by solemnly declaring that it is so infamous in character and so harmful in influence that "it is not the right of a citizen of a State or of a citizen of the United States."

Thus branded and stigmatized by our National Supreme Court, thus shut out from all the inestimable prerogatives pertaining to worthy human pursuits the beverage liquor traffic must forever hereafter be classed not as a business, but as a crime.

But higher authority than the Supreme Court of the United States has spoken relative to this question. The Word of God says: Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken."

And for a city to engage in the sale of this traffic that murders without provocation. Those who defend this traffic by their influence and their ballots are the ones most certain to fall at its hands. "Woe to him that buildeth a town with blood, and establisheth a city by iniquity." "Woe unto

him that buildeth his house by unrighteousness, and his chambers by wrong."

W. H. PATTON.

Shubuta, Miss., June 12, 1906.

### An Invitation.

In a conference meeting held yesterday, our church at Hazlehurst voted unanimously and enthusiastically to invite the State Convention to meet with us next year.

This is the third consecutive time our church has invited the Convention and we are very anxious to have it come this time and bring a spiritual uplift to this entire section.

While it is not at all a condition of the invitation, the church also expressed a desire to have the Convention spend a Sunday with us. If the brethren will consent to this arrangement, we can send our strong preachers throughout the surrounding country and into the neighboring towns and make an impression on this part of the State that will bear fruit in eternity.

Yours sincerely,

ROBT. H. TANDY.

We are pained on the sad intelligence of the death of Rev. G. C. Johnson, pastor of the Fifteenth Avenue Baptist Church, Meridian, which occurred on the 20th inst., after an illness of two weeks' duration. It was only a short while ago that he was married to Miss Mary Haynie, who was his second wife. We knew Brother Johnson well and loved him much. The Baptist Record extends sympathy to the bereaved companion and children.

The following is a clipping from the Newton, Ala., paper, which Brother Long's old Mississippi friends will read with pleasure: Rev. H. M. Long, pastor of Baptist Church, preached two very interesting and instructive sermons last Sunday. The morning subject was "Praying Amiss." The evening subject, "Evidences of Love to Christ." Text taken from John 21:15, "Simon, son of Jonas, lovest thou me more than these?" Pastor Long while here has shown himself not only to be the man for the place, but the man of the hour, and undoubtedly is one of the foremost Baptist ministers of our Southland. He has shown himself to be while here a deep student and a cultured scholar, a man of letters. He handles his subject text with that ease showing thoroughness of preparation that each public speaker should take advantage of. It's a genuine pleasure to listen to Brother Long's sermons, and when the Baptist church here awakens to realize that they have a power now in their pastor and aid him in every possible manner, we will predict a bright future both for him while here, and the church.

Every reader of the Baptist Record should read what the T. McClelland Hdw. Co. has to say about buggies this week. They are the agents for the celebrated H. H. Babcock buggies made at Watertown, N. Y. For many years this firm has had the agency at Jackson, Miss., for these famous buggies, during which time they have sold many a car load. It is highly probable that there are more Babcock buggies manufactured and sold than any other high-grade buggies in the United States. The sale of them extends from California to Maine and from Carolina to Wyoming. The Babcock buggies are stylish enough for the

President on his most royal parades, and yet not too stylish for the peasant in his hovel. One of these jobs built on a HAPPY THOUGHT SPRING makes riding easy and very desirable, and at the same time makes life pleasant. The prices too, they offer them at, is almost cheaper than walking. You will find the price just right. Not too high and not too low.

The manufacturers of the CELEBRATED H. H. BABCOCK BUGGIES claim that three things make them unquestionably the best on the market. The high-grade material used in their construction, the skilled labor employed to build them, and the styles, paint and finish.

The T. McClelland Hardware Company will gladly welcome any and all persons interested in vehicles of any kind to their mammoth stores to see their beautiful displays of Open and Top Buggies, Surries, Stanhopes, Phaetons, Cabriolets, Road Carts, Spring Wagons and Drummers Wagons. They are also agents for the James & Graham, Studebaker and Tennessee Farm Wagons.

### Blue Mountain College.

Yesterday was the 33d commencement at Blue Mountain. The session though beginning late has been one of fine work and excellent results. The total enrollment reached 489, with 377 in the boarding department. For a number of years the college has been offered far more students than can be accommodated. It could easily have a thousand students if it had the room.

The present graduating class consisted of 23 young ladies, all of the class being of the very first order. Each of these splendidly equipped young women will be a helper in every good work in her community.

The address was delivered by Rev. W. J. E. Cox of Mobile. It was vigorous in thought and expressed in masterful English. The improvements for this vacation, the work on which has already commenced, will be the installation of a complete water and sewerage system.

Fraternally,

J. N. McMILLIN.

Another Amen.

I want to endorse what Brother O. D. Bowen said in his suggestion to the next Baptist State Convention which meets at Vicksburg on the glorious Fourth of July. Also join in the amen of Brother Bruner. I want to go still further and say if the Convention Board can secure the services of Brother Bowen he would be a most excellent man for one of the evangelists. Let him place the Baptist Record, Foreign Mission Journal, Home Field and Orphanage Gem along with good books and tracts in every home he can!

W. H. PATTON.

Shubuta, June 22, 1906.

### Notice to Sunday Schools.

We organized the Superintendent and Teachers' Association at Lowrey Creek Baptist church on the 17th of June, 1906, and will meet at Fairfield church on the 1st of August, 1906. Fairfield church is 11 1/2 miles Southwest of Ellisville, Jones county. Our officers are R. M. Blackwell and Salome Stringer, Presidents; S. A. Moore, Secretary and Treasurer. We want all Sunday School workers, and especially Brother J. E. Byrd to meet us. Come one, come all.

R. M. BLACKWELL.

Maybell, Miss., June 22, 1906.

## "Southern" Wood Fiber Plaster.

### "THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed).

JOHN L. JOHNSON.

For prices, address

"SOUTHERN" WOOD FIBER PLASTER CO.  
Jackson, Miss.

## DURBON

No amount of sun or rain sleet or snow, cold or heat, will Wash the paint off.

## KING OF BLACKS

## DURBON



### Durbon Paint

Arrests rust, prevents decay, protects iron, preserves wood; It pays to buy paint because it protects your structures and makes them last. But it does not pay to buy poor paint for it soon wears off. Then buy the best.

It is  
Durbon PAINT

### Durbon Paint

Has been  
TESTED.  
GARANTEED.

If you are going to buy paint why not buy the best? Buy a paint that is a natural carbon which nature has many years ago stored away, left unknown till the last three years.

It is  
DURBON PAINT

The Kings of Paints who holds his sway  
Over metal's rust and decay.

## "DURBON"

is not a far smear but a true protective coating that is positively guaranteed against any kind of weather or acid. Black is our standard, but we furnish iron brow and grey. A trial order will be shipped on request in either dry, paste, semi-paste form, or ready for the brush with directions and suggestions for use. Ask your dealer for Durbon and if he doesn't keep it, send his address and we will send you a sample package of Durbon free of cost you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You can use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold. Write to-day and we will send full particulars regarding our DURBON PAINT which will positively preserve your structures from decay, or rust.

Durbon Paint Mfg. Co. Nashville, Tenn.

## Mississippi College.

### New Buildings

TO COST

\$120 000,

with an increase of

\$20,000.00

in the endowment are now a practical certainty. Next session opens September 26th, 1906.

WE EXPECT

400 Students.

SEND FOR CATALOGUE.

Rev. W. T. Lowrey, D. D. LL. D., President  
Clinton, Mississippi.

### A Three-Minute Message to An Unconverted Man.

My Brother, you were not born to die and be no more like a brute. You have a soul that will exist forever. You are not here by chance; but you are the creation of an all-wise God whom we Christians worship. His power, wisdom and goodness are seen in all His works. The heavens declare His glory, and His wisdom is clearly seen in the adaptation of each part of His creation to the whole.

This Creator is the Christian's God. He has given us a book—the Bible—that tells of Him and our relation to Him. He made you for His glory and demands your service. To disobey Him is sin, and "the wages of sin is death." All have sinned; you have sinned. But He does not wish any of His creatures to die forever.

He still loves you, and has so loved you that He gave His only Son to die in your stead. In this way he has atoned for your sin, and now you may be freed from penalty of sin by believing on His Son, Jesus, as your personal Saviour. Besides there is no other way to be saved, and you need no other way. Since He has so loved you, as to die for you, you ought to so love Him, as to hate sin, and turn from it, and believe in Him with all your heart. Follow the teachings of this Book, and God's spirit will make it a "lamp for your feet," and lead you to salvation and eternal happiness.

Refuse His redemption, and there is no escape from God's wrath and endless death. Will you pray Him to help you?—J. M. White, in Biblical Recorder.

Congressman Cyrus R. Sulloway attended a church service

### Development of Mail Order Business.

Previously mail order buying has been confined largely to Western cities, but Richmond, Va., has a mail order house based on the line of the successful houses. There is no reason why Richmond, being situated one-half way between Main and Florida should not successfully compete for the Eastern coast trade.

The Spotless Company, Inc., Box 364 Richmond, Va., began February 2, 1905, and has since grown rapidly. It is advertising extensively, and has recently gotten out a catalogue which they intend to add to year by year. This catalogue contains practically everything useful on the farm and in the home, such as buggies, wagons, harness, paints, arming utensils, etc. and even groceries; and its prices are designed to compete with the Western mail-order houses. This should sound pleasant to the farmers of the South because it allows them to buy from Richmond and save a great deal in freight. Most mail-order purchases are sold, freight collect, and the freight from Chicago to the South is of course, much higher than from Richmond to any Southern points. For example, a farmer in buying a wagon from Richmond would save probably two or three dollars alope in freight as compared with buying it from Western cities.

last summer when the sermon was preached by a young student whose self-assurance was unusual. The young man hastened up to Congressman Sulloway as soon as the service was over and made a strenuous effort to induce the gigantic statesman to compliment him on his discourse. At last he said: "Congressman, I hope you weren't annoyed by the length of my sermon." "No," said Mr. Sulloway, "nor by its depth, either."—Boston Journal.

### Better Than Spanking.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232 Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.



## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. W. Spencer, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.  
He Careth.

Oh, wonderful story of deathless love!  
Each child is dear to that heart above.  
He fights for me when I cannot fight,  
He comforts me in the gloom of night,  
He lifts the burden, for he is strong,  
He stills the sigh and awakens the song;  
The sorrow that bowed me down he bears,  
And loves and pardons because he cares.

Let all who are sad take heart again,  
We are not alone in our hour of pain;  
Our Father stoops from his throne above  
To soothe and quiet us with his love.  
He leaves us not when the storm is high,  
And we have safety for he is nigh.  
Can it be trouble which he doth share?  
Oh, rest in peace, for the Lord does care.

—SELECTED.

## Recommendations of Executive Committee of Woman's Missionary Union.

To stimulate a missionary spirit and the grace of giving among women and young people of the churches, the following recommendations are submitted:

1. Apportionment. In use of this method there has been increase of gifts therefore with added emphasis, it is suggested that apportionment be made among states of amounts requested by the Board of State Missions apportion to Associations, and Associations to Societies and Bands, when practicable, that any of these organizations aim to support one Home Missionary (\$500) and one Foreign Missionary (\$500). The use of apportionment cards has proved helpful.

Systematic and proportionate giving is the basis of all true and Scriptural benevolence.

2. Boxes. As the entire charge of sending boxes to the Frontier and Mountain Schools has been undertaken by Woman's Missionary Union, at the request of Home and Sunday

## Shake Into Your Shoes

Allen's Foot-ease, a powder. It cures painful, smarting, nervous feet and ingrowing nails, and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all Druggists and Shoe Stores. By mail for 25c in stamps. Don't accept any substitute. Trial package FREE. Address, Allen's Olmsted, Le Roy, N. Y.

nescient work be cordially maintained, as an important factor in retaining missionaries upon the field.

3. Incorporation. By legal advice, no action has been taken, because of impending changes. It is again recommended that Woman's Missionary Union be incorporated to facilitate the reception of large gifts to missions.

4. Contributions to Special Objects. Definite results, stimulate effort. To secure this needed knowledge, it is recommended that state officers urge the careful designation of money when sent to the Boards.

5. Weeks of Prayer. That the two weeks of prayer in January and March be observed as generally as possible, as means of growth in grace and gifts. That young people be urged to unite in these services.

6. Young People. That the interesting of young people in the cause of missions, notably young women in schools and colleges be considered of paramount importance.

7. Literature. Knowledge is essential. Therefore let every society provide itself with the organs of the Board and other mission publications.

8. The Margaret Home For Missionaries' Children. That prayer and gifts be made for the maintenance and successful operation of this Home.

9. Special Objects for Collection at Annual Meeting. That offerings for these objects be made during the year should the collections not be completed at annual meeting.

Rev. Dr. Drummond tells this pretty incident: "A little girl once said to her father: 'Papa, I want you to say something to God for me, something I want to tell him very much. I have such a little voice that I don't think he could hear it away up in heaven; but you have a great big man's voice, and he will be sure to hear you.' The father took the little girl in his arms, and told her that, even though God were surrounded by all his holy angels singing to him one of the grandest and sweetest songs of praise ever heard in heaven, He would say to them: 'Hush! stop singing for a while. There's a little girl away down on the earth who wants to whisper something in my ear.'"

## Positions Guaranteed

BY A \$30,000 CAPITAL

They will take your note for tuition, payable when you secure a position.

CAR FARE PAID.  
GOOD BOARD CHEAP.  
Some Free Scholarships.

HARRIS BUSINESS COLLEGE, Jackson, Miss.

## A Painless Cure of Curable Pain

Never resign yourself to suffer pain. Women's pains are curable. They are the sign of dangerous conditions of the female organs, which should be promptly attended to or dangerous results will follow.

## TAKE Wine of Cardui

IT COMES TO WOMAN'S RELIEF

whenever she suffers from any of woman's biting and weakening pains. It not only compels the pains to stop, but it follows up and drives out the cause of the pains, which prevents them from coming back.

It makes you well. Try it.  
Sold everywhere in \$1.00 bottles.

## WRITE US A LETTER

freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

## "WITHOUT A PAIN,"

writes Mary Shelton, of Poplar Bluff, Mo.: "I can do my housework, although, before taking CARDUI, two doctors had done me no good. I can truthfully say I was cured by Cardui. I want every suffering lady to know of this wonderful medicine."

THE BEST  
—of The Really Good Coffee—  
Never Sold in Bulk.  
Maxwell House Blend.  
Get a sealed can from your grocer for proof and purity.

INDIANAPOLIS CONSERVATORY OF MUSIC  
Associated with him, a most efficient and accomplished staff of successful American and European teachers.  
LARGEST SCHOOL IN MIDDLE WEST.  
AN IDEAL AND EXCLUSIVE RESIDENT DEPARTMENT FOR YOUNG WOMEN.  
FREE We will distribute 100 Complete Scholarships and Partial Scholarships FREE for the coming school year, September 1, 1906, to June 30, 1907. 125% possible for YOU to secure a scholarship FREE. Write today for particulars and our CONSERVATORY CATALOG. Address, EDGAR M. CRAWLEY, Director, 430 N. Meridian St., Indianapolis, Ind.

## Many Delightful Summer Resorts

with the most picturesque surroundings, with mineral waters in abundance, and "brim full of summer restfulness" are located in the Highlands and mountains of Tennessee and North Georgia, along the lines of the Nashville, Chattanooga and St. Louis Railway.

The accommodations afforded vary from the elegantly appointed inn to the humble farm house where the charms of country life may be enjoyed to the utmost. A beautifully illustrated summer folder giving a list of these resorts and a brief description of each, a list of hotels and boarding houses, with rates, etc., is now being distributed. A copy will be mailed free to any address upon application to

J. C. Galloway, Trav. Pass. Agent,  
40 S. Main St., Memphis, Tenn.

## FRECKLES AND PIMPLES REMOVED In Ten Days.



worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail. Prepared by NATIONAL TOILET CO., Paris, Tenn.

## Can Cancer Be Cured? It Can.

We want every man and woman in the United States to know what we are doing—We are curing Cancers. Tumors and Chronic Sores without the use of the knife or X-Ray and are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures.

The Kellam Hospital  
1615 West Main. Richmond, Va.

## The Southern Baptist Theological Seminary, Louisville, Ky.

Next session of eight months opens Oct. 1st. Excellent equipment; able and progressive faculty; wide range of theological study; If help is needed to pay board, write to Mr. B. Presley Smith, Treasurer of Students, Fund. For catalogue or other information, write to E. Y. MULLINS, Pres.

ATTEND THE Summer Session  
In this beautiful city at the famous Commercial College of Kentucky University. Bookkeeping and Business, Shorthand, Typewriting and Telegraphy Taught. Begin now. Positions—Refers to 10,000 successful graduates. Ky. University Diploma Awarded Graduates. Address WILBUR R. SMITH, Lexington, Ky.

IRON FENCE  
LOW PRICE—HIGH GRADE  
DOWE WIRE & IRON WORKS, Louisville, Ky.

PERIODICALS of the Southern Baptist Convention.  
Each order contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

Price List Per Quarter,

The Convention Teacher, single copy, 15 cents;	12
In orders of 5 or more, each.....	12
Bible Class Quarterly, single copy, 8 cents;	2
5 or more, each.....	2
Advanced Quarterly.....	2
Primary Quarterly.....	2
Lesson Leaf.....	2
Primary Leaf.....	2
Child's Gem.....	2
Kind Words Weekly.....	12
Youth's Kind words, semi-monthly.....	6
Baptist Boys and Girls, large four-page weekly.....	9
Picture Lesson Cards.....	2 1/2
B. Y. P. U. Quarterly, for young people's meetings, in orders of 10, each.....	6
Superintendent's Quarterly, 56 pages.....	15

## Children's Day Programs for June for the Bible Fund.

Other Supplies.  
Sunday School Record, ample, complete and accurate, each \$1.00  
Class Books, for keeping class records, per dozen..... 40  
Class Collection Envelopes, per dozen..... 40  
Excellent maps, see catalogue.  
B. Y. P. U. Supplies.  
Topic Card. Price per dozen, 15c.; 75c. per 100.  
How to Organize—With Constitution and B. Laws, price 10 cents per dozen; 50 cents per 100.  
See B. Y. P. U. Quarterly in list above.  
Home Department Supplies.  
16 Plan—J. M. Frost. Price, 25 cents per 100.  
An Experience—Janus W. Millard. Price, per dozen; 5 cents; 30 cents per 100.  
Class Books—For visitor's use, 2 cents each.  
Collection Envelopes. Price, 35 cents per 100.  
Superintendent's Quarterly Reports. Price, 1 cent each.  
Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

Baptist Sunday School Board,  
Nashville, Tennessee.

## Please Respond.

Dear Sisters:  
Only a few weeks remain before our annual gathering. Many Societies are late with their reports. Make an effort to get them in before Convention. If this is not possible, send to me at Vicksburg and they will be included. We are anxious to make a full report of all the work done by our women. We urge you to give this request prompt attention.

MRS. WM. R. WOODS,  
Secretary.

## Waiting for Drowned Bride.

In Salt Lake City is a house known as the "Crazy Man's Cottage." It is situated in the residential portion of the city, and is a never ending source of curiosity to the tourists who frequent the place.

The identity of the man who owns the house is submerged, because of the interest people take in his life and surroundings. For many years he has been called crazy and a romance which occurred a long time ago is responsible for his derangement. He is a foreigner, and before he came to America, he was betrothed to a young woman, who was to follow him and become his wife as soon as he had provided a little home in the New World.

For months he toiled and finally he succeeded in saving enough money to build an unpicturesque cottage, which he furnished simply.

When the day came for his sweetheart to arrive he had a feast prepared and the little rooms were made as gay as possible. But the hours passed and the expected one did not arrive. Instead of an expectant bride there came a messenger with the news that the ship on which she sailed had gone down at sea and all lives were lost.

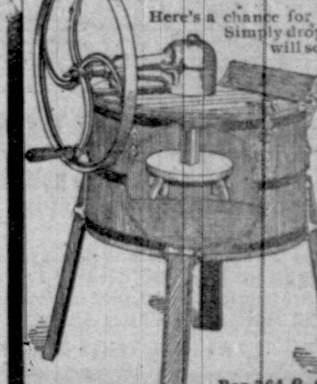
The lover's grief unbalanced his reason.

With an attendant he lives in the little house, which now presents the most grotesque appearance. From time to time a room, a turret, a miniature tower, and all sorts of queer architectural additions have been made to the original building, until now it is out of all proportion and decidedly fantastic.

The house is painted a dazzling white. On the outside walls framed pictures, rigs, streamers, rayed colored bunting are hung. There is a flag staff on the top of the house, from which a banner always flies. The roof is covered with strips of carpet and potted plants. The entire building presents such a whimsical appearance that its name has been appropriately given.

The pathetic side of the story is that he waits always, with a

## A Washing Machine FREE For 30 Days



Here's a chance for any woman to get away from the washboard forever. Simply drop us a postal card, asking for a Spotless Washer, and we will send you one, central, for 30 days. It will cost you only a penny. We even pay the freight. If you don't like it, if it doesn't do the wash quicker, better and with less labor than any other machine, tell us so, and we'll pay the freight back. If you do like it we will make terms of payment on such easy installments that anyone can buy it. There are no strings to this offer. It's a square deal. We make it, because we know that the

## SPOTLESS WASHER

is the best machine made. It does most of the work itself. You only have to guide it, and you can do this sitting or standing. Operates on either electric or hand power. Made of selected Virginia White Cedar. Steam-tight—never comes loose. Mechanism full of modern safety features of handle or clothing being caught. Full bearing—lightest running. Send to-day to nearest office for full particulars of this remarkable offer and our proposition.

SPOTLESS WASHING MACHINE CO., Inc.  
Box 264 O, Chicago; Box 85 O, New York; Box 64 O, Richmond, Va.

feast on the table, and a light in the window to show her the way.

Year after year he lives on, disturbing no one, committing no act of violence—simply waiting.

NEARLY 8 years we have been training men and women for business. Only Business College in Va., and second in South to own building. Location. Catalogue free. Bookkeeping, Shorthand, Penmanship by mail.  
"Leading bus. sch. south Potomac river."—Richmond, Va.

LIBERTY COLLEGE  
(Estd 1874)  
FOR YOUNG LADIES

Splendid Equipment, Music Department, Degrees Conferred, Thorough Work Done.  
School opens Sept. 11th  
Ideal Location, Temperate Town, Boarding Department, Prices Reasonable.

Geo. J. Burnett, PRESIDENT  
J. Henry Burnett, BUSINESS MANAGER  
Gla g w, Ky.  
Near Mammoth Cave

1793  
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141th Year

## THE BINGHAM SCHOOL

Catalogue very full. MILITARY. Area of patronage widest in the South. Ideally located on the Asheville Plateau since 1891. RATES REASONABLE.  
COL. R. BINGHAM, Supt., R. F. D. No. 4, Asheville, N. C.

## BLOOD POISON CURED!

Have You Sore throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, ulcers in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scrofula, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Diseases made by the use of Botanic Blood Balm (B. B. B.); 32-page book and medical advice, together with free sample, given by writing Blood Balm Company, Atlanta, Ga. For sale by all druggists. Price \$1.00 per large bottle, three for \$2.50, six for \$5.00. If druggists do not keep this medicine in stock send us your order—we will ship same by express, charges prepaid, on receipt of price.

## A Good Investment.

## Magic-Keller Soap Works, Ltd.

One Share costs \$25.00, you pay \$6.25 when you subscribe and every 30 days after pay \$6.25, making 4 months to pay, or you can pay at once \$25.00 in full, no one allowed to take over 40 shares in one name. Soap never gets out of fashion, always in demand. Send your payments to Canal Louisiana Bank & Trust Co., or to Magic-Keller Soap Works, Ltd., New Orleans, La. Two oldest Soap Works in the State of Louisiana.

## MRS. WINSLOW'S SOOTHING SYRUP

Has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.  
TWENTY-FIVE CENTS A BOTTLE.

## GOUT &amp; RHEUMATISM

On the Great English Remedy  
BLAIR'S PILLS  
Sole, Pure, Effective. 60c. & \$1.  
LONDON, and 55 Henry St., Brooklyn, N. Y.

## TYPEWRITERS FOR HOME USE

Father uses it for business letters; Mother, for social, club and church work; children, for school lessons; one and all, for personal correspondence. It isn't necessary to pay \$100.

We have hundreds of used, shop-worn, and rebuilt typewriters, of all styles and makes, at prices from \$20 up. These machines are in fine working order and just the thing for home use—will answer your purpose as well as though you paid \$100.

Write for address of nearest branch, or samples of work and prices and state kind of machine preferred.

Typewriter Exchange Department  
American Writing Machine Company  
343 Broadway, New York, U. S. A.

## J. M. Derrick &amp; Son.

DEALERS IN  
Staple and Fancy Groceries, and Agents for  
White Crest FLOUR.  
107 South State Street,  
Jackson, Miss., Phone 772  
Prompt Delivery.



## Deaths.

## Bro. A. S. Quinn

Bro. A. S. Quinn departed this life June 24th, 1906. Age 64 years. He was a member of Mt. Calad Baptist church and a devout, good man. He often looked at the blood of Christ as making his life both sure and steadfast.

He loved his church and work. Was regular in attendance to all meetings. He was kind in his home and a special friend to the young, a wise councilor for his Pastor and brethren. We will miss him. He leaves a wife and a number of children to mourn their loss.

May God bless them.

H. L. JOHNSON Pastor.

## FIRST DOES CURED.

Permanent relief. "My daughter contracted chills in 1877. No prescription ever gave more than temporary relief, no tonic kept them off. Two bottles of Huggins' Tonic cured her completely. She had no chill after taking the first dose. Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY  
ROBINSON-PETTET CO. (Inc.)  
Louisville.

## MARRIED

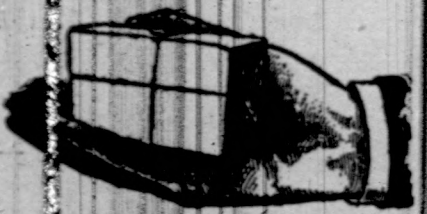
At the home of Bro. J. W. Helms, near Oakland, Miss., Mr. John Albert Neely and Miss Gertrude Helms, were united in marriage, at 4 o'clock P. M. June 20, 1906. These are excellent young people, and represent two of the leading families in that community. They left at once for their future home, Togo, La.

W. I. HARGIS.

## A Helping Hand

Female Diseases and Piles Cured  
at Home to Stay Cured.

## Send No Money



I possess the secret of a cure for diseases of Women of Piles or Female Weakness. Failing of the womb, Painful Periods, Granulations, Ulcerations, Leucorrhoea, Bearing Down, Hoarseness, Etc., etc. I have been enabled by this knowledge to give to many suffering women perfect health again, and I say to those who have any of the above diseases that I can and will cure you to stay cured. What I have done for others, I certainly can do for you. It does not seem to make any difference with my discoveries how long you have been sick. This new treatment restores health quickly and permanently. It makes no difference how many remedies have failed you, nor how many doctors have treated you, my secret method of treatment will cure. I prove this to your satisfaction before you pay a cent. Write today for full information, book and treatment, absolutely free. Address Dr. Vance M. H. Hall, Specialist, 231 Mansonic Temple Bldg., Peoria, Ill.

Send no money. Simply send your name and address and you will receive a free package and full information by return mail.

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Write for a package to J. W. Beeson, Pres. Meridian Female College, Meridian, Miss.

## Magic Tar Soap.

For Washing Hair and Face,  
For Skin Diseases, Eczema and Piles,  
it has no equal.

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THE BLAKESLEE  
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SIMPLE POWER SAFE, READY, RELIABLE, CONTROLLABLE, POWER

You can operate your farm machinery and do double work at least expense. That's the Blakeslee Engine. Get one for your farm and make money by it. That's what other farmers have done and are doing. "Buy the Blakeslee and you buy the best." Full description in our free catalog.

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**G**OOD, big "mealy" potatoes can not be produced without a liberal amount of POTASH in the fertilizer—not less than ten per cent. It must be in the form of Sulphate of POTASH of highest quality.

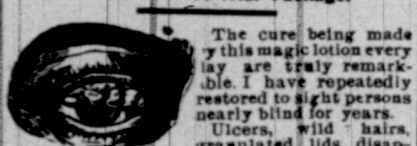
"Plant Food" and "Truck Farming" are two practical books which tell of the successful growing of potatoes and the other garden truck—sent free to those who write us for them.

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For Sore Eyes.

Grateful Patrons Tell of Almost Miraculous Cures of Cataracts, Granulated Lids, Wild Hairs, Ulcers, Weak, Watery Eyes and All Eye Diseases—Send Your Name and Address with Two-Cent For Free Trial Package.



The cure being made by this magic lotion every day are truly remarkable. I have repeatedly restored to sight persons nearly blind for years. Ulcers, wild hairs, granulated lids disappear almost instantly with the use of this magic remedy. Weak, watery eyes are cleared in a sufferer from sore eyes or any eye trouble. Hundreds have thrown away their glasses after using it a week. Teachers, doctors, lawyers, engineers, students, dressmakers and all who use their eyes under strain find with this Magic Lotion a safe, sure and quick relief. If you have sore eyes or any eye trouble write me to-day I am in earnest in making my offer of a free trial bottle of this lotion. It is the only positive cure for cataract known, and I am glad to furnish proof in many well-proven and authentic cases where it has cured cataract after the doctors said that only a dangerous and expensive operation would save the sight. If you have eye trouble of any kind you will make a serious mistake if you do not send for a great free offer of this Magic Eye Lotion. Address, with full description of your trouble and a two-cent stamp, Prof. Herman T. Hall, 114 Mackinaw Ridge, Chicago, and you will receive by return mail, prepaid, a trial bottle of his magic remedy that has restored hundreds to sight.

WANTED: Gentleman or lady with good reference, to travel by rail or with a rig, for a firm of \$250,000.00 capital. Salary \$1,072.00 per year and expenses; salary paid weekly and expenses advanced. Address, with stamp, Joe A. Alexander, Jackson, Miss.

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In Meridian Colleges given out of tithe money to worthy girls and boys. Apply at once to J. W. Beeson, Pres. Meridian, Miss.



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Select school for girls. 18 students from Mississippi last year representing Jackson, Meridian, Yazoo City, Newton, Clinton, Vicksburg and Hattiesburg. Prof. H. L. Jones represents the school in Mississippi.

Four story brick and stone building, located 1900 ft. above sea level, healthful climate, inspiring view of mountains, city of 18,000, strong courses, able faculty. 113 piano students last year, 26 n w pianos.

For Catalogue, write J. T. Henderson, Bristol, Va. Box 114.

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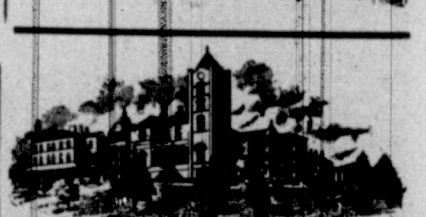
Dear Sir:—I was greatly annoyed last year with a severe attack of eczema on my leg, and after using several other remedies with no benefit, I tried Tetterine two boxes having made a complete cure. I think it the best remedy I have ever found for skin diseases. Yours truly  
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Tetterine also cures Tetter, Ringworm, Dandruff and all forms of skin diseases, 50c. per box.

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DOCTORS AND PATENT MEDICINES FAIL—PANOL SUCCEEDS.

Mr. W. G. Manuel, Biloxi, Miss., says: "I suffered for 23 years with a most severe case of indigestion. After I had been treated by three Physicians with no benefit, I began to use patent medicines. I used everything I could hear of without results until I got the wonderful PANOL. It gave me quick relief. My appetite is fine, and I scarcely have any symptoms of my old trouble, although I have used two bottles up till now. It has done more for me than all that I tried for years put together."

Hundreds of people bear similar testimony. PANOL is the great remedy for disorders of the stomach. It is also a great blood purifier and renovator of the system. It is the ideal spring medicine. A few bottles taken now will insure good health through the Spring and prevent a spell of fever later on.

Pleasant to take as lemonade, 50 cents, six for \$2.50. Sold by druggists and dealers in medicines.

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In the light of recent events we vice, makes the whole saloon system do not see how a self-respecting man more powerful and creates editor can write one word in a fan atmosphere of profligacy and vor of an institution that dazes recklessness throughout the brain of soldiers, encourages my.

The Great  
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**Coca-Cola**

This Is Beyond Question The Most Popular Drink In America To-day!

Its delicious taste; invigorating qualities, and fine digestive properties, make it particularly suitable to the almost universal American demand for a drink that is healthy, delightful and refreshing.

Two hundred millions of glasses sold last year show its preference over all other drinks.

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Is over two hundred and fifty miles the shortest and twelve hours the quickest line from points reached through

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Operating the most modern vestibule trains with through sleepers and dining cars to both Shreveport and New Orleans.

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## Capital City Bank and Trust Company,

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Opened for Business September 4th, 1905.  
Authorized Capital \$200,000

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Accounts solicited, and special attention given to Collections.

Relief In Six hours.  
Distressing Kidney and Bladder Diseases relieved in six hours by "NEW GENUINE HUGGINS' AMERICAN KIDNEY CURE." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy sold by Jones Drug Co. Jackson Miss.

## Hutchins' Eczema Salve.

Cures Eczema, Rash, Ringworm, Tetter and old sores, no matter how bad or how old. If you are afflicted with any skin trouble send at once for a box of Hutchins' Eczema Salve. WE GUARANTEE its efficiency absolutely. We refund your money promptly if not quickly and permanently cured. Send \$1.00 for sample box. You cannot afford not to try it.

THE FLAKE & NEILSON CO.,  
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## Peterman's Roach Food.

**FOOD FOR HOUSEKEEPERS.**  
As the roaches get to the food, enticed by it at night from their hiding places, it perfectly eliminates the pest and roach.



It has been sent for 20 years to large institutions from all over the U. S. and abroad, with little or no return. It is the only food that the roach will eat.

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This roach food will kill roaches and all other insects that come in contact with it. It is a perfect food for roaches and will not harm the furniture or bedding.

**Peterman's Discovery.**  
This roach food will kill roaches and all other insects that come in contact with it. It is a perfect food for roaches and will not harm the furniture or bedding.

**Peterman's Roach Food.**  
Ready for use.



Roach and once made with this roach food, it will kill the roach and all other insects that come in contact with it. It is a perfect food for roaches and will not harm the furniture or bedding.

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## An Angel in a Saloon.

One afternoon in the month of June, a lady in deep mourning and followed by a child entered one of the fashionable saloons in the city of N. The writer happened to be passing at the time, and impelled by curiosity followed her in to see what would ensue. Stepping up to the bar and addressing the proprietor, who happened to be present just then, said: "Sir, can you assist me? I have no home, no friends and I am unable to work." He glanced at her and then at the child, with a mingled look of curiosity and pity. Evidently he was surprised to see a woman in such a place begging; but without asking a question he gave her some change, then turning to those present, he said: "Gentlemen, here is a lady in distress, can't some of you help her a little?" They all cheerfully acceded to this request, and soon a purse of two dollars was raised and put in her hand.

"Madam," said the gentlemen who gave her the money, "why do you come to the saloon? It isn't a proper place for a lady—and why are you driven to such a step?" "Sir, I know it isn't a proper place for me to be in, and you ask why I am driven to this step, I will tell you in one short word." Pointing to a bottle behind the counter labeled whisky, "that is what has driven me to this—whisky. I was once happy and surrounded by all luxuries that wealth could procure, with a fond and indulgent husband. But in an evil hour he was tempted, and not possessing the will to resist that temptation, fell and in one short year my dream of happiness was over, my home forever broken and desolated, and the kind husband and wealth some called mine lost, never to return, and all by the accursed wine cup.

"You see before you only a wreck of my former self, homeless, friendless, with nothing left but this little child; and weeping bitterly she affectionately caressed the golden curls that shaded her face of exquisite loveliness. Regaining her composure and turning to the proprietor of the saloon, she continued: "Sir, the reason I occasionally enter a place like this is to implore those who deal in deadly poison, to stop a business that spreads a desolation, ruin, poverty and starvation. Think one moment of your own loved ones, and then imagine them in a situation I am in. I appeal to your better nature, I appeal to your heart, for I know you possess a kind one, to retire from a business so ruinous to your patrons. Do you know the money you receive from this bar is the same as taking the bread out of the mouths of the famished wives and children of your customers? That it

strips the clothes from their backs, deprives them of all the comforts of life, and throws unhappiness, misery and desolation into their once happy homes? O sir, I implore you and pray you to retire from a business you blush to own you are engaged in before your fellowmen, and enter into one that will not only be profitable to yourself, but to your fellow men also. You will excuse me if I have spoken too plainly, but I could not help it when I thought of the misery and unhappiness it has caused me.

"Madam, I am not offended," he said in a voice tremulous with emotion. "But thank God from the bottom of my heart for what you have said."

"Mamma," said the child, who in the meantime had been spoken to by some of the men present, taking hold of her mother's hand. "These gentlemen wish me to sing 'Little Bessie' for them. Shall I do so?"

"Yes, my darling, if they wish you to." They all joined in the request and placing her in a chair, she sang in a sweet, childlike voice, the following song:

"Out in the gloomy night I roam,  
I have no mother dear, no pleasant home,  
No one cares for me, no one would care for me,  
Even if poor little Bessie would die."

Weary and tired I've been wandering all day,  
Asking for work, but I'm too small, they say;  
On the damp ground I must lay my head,  
Father is a drunkard, and mother is dead."

"We were so happy till father drank rum,  
Then all our sorrow and trouble began,  
Mother grew pale and wept every day,  
Baby and I were too hungry to play."

Slowly they faded till one summer night,  
Found their dead faces all silent and white;  
Then with big tears slowly dropping, I said:  
"Father's a drunkard and mother is dead."

"Oh, if the temperance men only could find  
Poor wretched father and talk very kind  
If they would stop him from drinking, why then,  
I should be very happy again."

Is it too late temperance men? Please try.  
Or poor little Bessie will soon starve and die;  
All the day long I've been begging for bread—  
Father's a drunkard and mother is dead."

General Passenger Agent

Government wants the care of not over four children. Best of references. Wants to work from now until Sept. 1st. Address L. B. No. 71 Clinton, Miss.

Mobile Jackson and Kansas City Railroad Company.

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## SKEPTICISM.

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and life-saver in the whole world. If you believe this and accept it as a truth, you will be the immense gainer thereby, and if you doubt it and wholly reject it, you will be the loser to the extent of your very life.

We will send 2 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. THE JOHNSON'S CHILL AND FEVER TONIC CO., Savannah, Ga.

## Mobile Jackson and Kansas City Railroad Company.

Daily.

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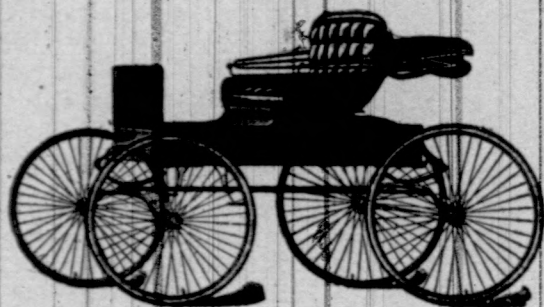
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There is a humorous little story related of the late Dr. Blackie. It is said that he added to a naturally venerable appearance by a rather patriarchal garb. He was met one day by three irre-

erent young students who thought to make fun of this peculiarity. Doffing his cap, the first bowed low and said: "Good day, Father Abraham!" The second, with like humility, said,

"Good day, Father Isaac!" The third approached and said, "Good day, Father Jacob!" Dr. Blackie regarded the three young scamps with much gravity for a second, and then replied: "I am neither of the patriarchs with whose names you have honored me: I am Saul, the son of Kish, sent out to seek my father's asses, and lo, I have found three of them."

### The Fragrance of a Gentle Life.

Once in crossing a meadow I came to a spot that was filled with fragrance. Yet I wondered whence the fragrance came. At last I found, low down close to the ground, hidden by tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be a home of wealth and may be plain and bare. No matter; it is not the house, nor the furniture nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical or an artist, "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her

because she never tires of them. She helps them with their lessons, listens to frets and worries, mends their broken toys, makes dolls' dresses, straightens out tangles, and settles their little quarrels, and finds time to play. Her face is always bright with the outstanding of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.—J. R. Miller in Chronicle.

### The Man Who Ought to Give to Foreign Missions. Who Is He?

The man who believes that when God said the heathen would be given to Christ, he meant it, and can and will accomplish it, and is now accomplishing it.

The man who believes in the power of the cross to conquer the world.

The man who rejoices that the world is open as never before, and that the prospects are brighter than ever before.

The man who feels that he has only one life to live, and wishes to make it count.

The man who believes that giving is as much a Christian grace as loving and believing.

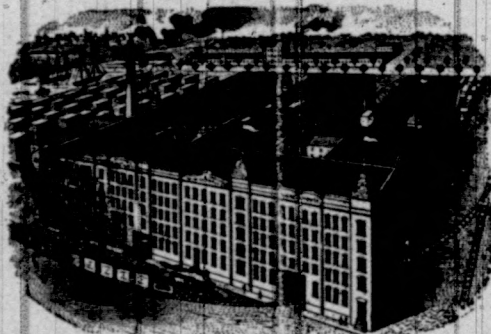
The man whose ambition it is to be like Christ, who gave Himself.

The man who wishes to be found a faithful steward when Jesus comes.—From a Leaflet published by the Presbyterian Board of Canada.

## Organs - Kimball - Pianos

The following are but a few of the many musical celebrities who use and endorse the KIMBALL PIANOS:

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